

सुभाषि लानि

... is given, for the sake of charity, to one who is
... and cannot make a return of it) and in the process
of the larger time and to a proper recipient (i.e. the person
... of the first part.

सुभाषि लानि

सुभाषितानि

धर्मविकृत करने की कामना से पीड़ित नहीं है? क्यो उसे औरो की मार काट कर छीनकर खाने की आदत नहीं पड़ती? क्यो भारत घर छोड़े हुए बेघरो को आश्रय देता ही रहा, जबकि उनमे कुछ उसे ही उजाड़ने मे लग गये? भारत क्यो लुटकर भी लुटेरो को नहीं लूटता? भारत क्यो सभ्यता के आरम्भ मे ही, भूख प्यास को जीत कर, परम सत्य का दीवाना हो गया?

भारत मे कैसे असंख्य ऐसी स्त्रिये पैदा होती है जिन्हे सच्चे प्रेम और सतीत्व मे जीवन बिताना सुहाना लगता है? इन रहस्यों पर भी व्यास प्रकाश डालते है।

पश्चिमी चरित्र की अनुकृति बन भारतीयो का जीवन क्यो इतना अशान्त हो गया? क्यो घर-घरोदे टूट गये? भारतियो को क्यो अपनी संस्कृति का मूल्य नये सिरे से समझना पड़ रहा है? कोई बात तो है जो भारत पश्चिम जैसा बनकर भी पश्चिम जैसा नहीं रहना चाहता। इस उपन्यास मे ये चर्चे भी है।

व्यास अमर माने गये है। आज भी अनपहचाने सामान्य बने घूमते फिरते माने जाते है। जो जानना चाहते है उन्हे बताते है धर्म क्यो नहीं मिटता? सत्य को कर्म न बनाने से क्यो जीवन सूना हो जाता है? यह उपन्यास द्योतक है इस बात का कि असंख्य उजाले है भारत मां के आंचल मे, अपनी कृतघ्न संतान के हाथो कैद होकर भी। यह भी सत्य है कि जब भारत मां जगती है तभी भारत संतान को क्षितिज मे उजाले दिखाने लगते है।

आधुनिक नारी विदुषी है। समाज मे भी उच्च स्तरों पर काम करती है। फिर भी जो जीवन के सुख उसने पश्चिमी नारी की अनुकृति बन कर ढूँढ़े थे क्यो उसे हताशा के कगार पर ले आये है?

न दक्षिण मा.पराधति, कि.वि.ध. 36.11.

उत्तिरेकं च दक्षिणं च मनसैकपर। जम्बू।

आर्यसिद्धिदशोत्तराहुः कि.वि.ध. 50.6.

विधिः विद्यानंशोचो विधानेनाजुवर्तते।
कि.वि.ध. 56.4.

नाहं साक्षो वपन्नाभा इहो विधत्ते गुण
कि.वि.ध. 54.16.

नाहं यमसुखसुखानो सुखिन्नामयद्विधः
कि.वि.ध. 54.28.

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महाराष्ट्र शासन

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F.S. Conc. 11.45

Human Values

(i) अतिथि सत्कार

(ii) शिष्टि के जय - शिष्टि के निरुद्ध

उसको दया मधुरा / दाशी दास्यी प्रवर्तिका

पुरी का दली चैला

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विदुः सितः स हि नित्यमद्वेषरागिभ्यः।
हृदयेनाभ्युशातो यो धर्मसिद्धिं निबोधत ॥

— मनुस्मृति, 2.1.

Learn the sacred law which is followed by men
learned (in the Veda) and assented to by their
hearts by the virtuous, who are ever exempt
from hatred and inordinate affection.

शान्तं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः।
यजशात्वा नेह भूयोऽन्यजशात्वाऽप्यसौ शिष्यते ॥

— गीता

तथा चतुर्भिः कर्मण्यपरीक्ष्यते
निष्कण्ठोऽद्वेदनतापलाडनैः।
तथा चतुर्भिः पुरुषः परीक्ष्यते
ध्यायेन् शीलेन गुणेन कर्मणा ॥

The words गीता १२.१७-१८ are :

तापाद्वेदाच्च निष्कण्ठात् सुकर्मिणोऽपि पाण्डितैः।
परीक्ष्य मिथो ग्राह्यं मद्भयो न तौ गौरवात् ॥

साङ्ख्यानां मीमांसकानां प्रत्युक्तिः —

मूयं दित्वा पशून् हत्वा मृत्वा रुधिरचर्मसम्।
कदेवं वाम्यते स्वर्गं नरकं केन वाम्यते ॥

नवधा भाज्यं यथा श्रीमद्भागवते वर्णितम् —

स्मरणं धीर्ज्ञानं विष्णोः स्मरणं वादस्तेवमम्।
उत्थनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

even among students of the Centre for Indian Studies, University of Schenzen) who had applied for enrolment to the Ph.D. course as mentioned earlier, had translated in Chinese eleven cantos of the Kumarsambhava even before she had got herself enrolled formally for Ph.D.

Continuing with the work of Huang Baosheng it may be mentioned that apart from the Mahabharata he has translated works on Sanskrit Poetics like the Kavyalankara of Bhamaha, the Kavyaprakasha of Mammata and portions of Sanskrit Kavyas such as the Rtusamhara, the Raghuvamsa, the Kumarasambhava, the Buddhacarita, the Dasakumaracarita, the Pancatantra and so on.

Prof. Ji Xianlin had been using the textbook Elementer buchder Sanskrit-Sprache of the German scholar A.F. Stenzler for teaching Sanskrit. But this did not go well with the Chinese learners of it. They wanted a Sanskrit textbook specifically written for Chinese. A Chinese scholar Luo Shifang overcame enormous pain in learning Sanskrit for 23 years. To help others of his compatriots to learn it with greater ease and in short time he authored two books : The Sanskrit Textbook and the Sanskrit Verses Illustrated (the latter jointly with Baihui). These two books focused on lexical items and syntax. Prof. Huang Baosheng noticed the absence of the Oriental scripture reading method in these and to correct this anomaly came out with his work The Study of Sanskrit Literature.

The speciality of Prof. Huang Baosheng's translations is the extensive grammatical and exegetical notes that he appends to explain the text that he handles.

There is revival of interest in Sanskrit studies in China. The younger generation is fired with the zeal to learn it, to go deep into it, to acquire mastery over it, to taste its nectar.

During my stay which was just for three weeks they had picked up speaking in Sanskrit. How I wish I could have stayed longer to enable them to acquire fluency in it!

After spending eighteen days in Beijing, I left for Shenzen where the University has a Centre for Indian Studies with Prof. Yu Longyu as the Director. It does not have the Sanskrit teaching programme. At the University I saw the President (=Vice-Chancellor) Prof. Zhang Bigong. During the hour long conversation with him I impressed upon him the need to start the Sanskrit teaching programme in his University. He was very receptive to the idea, especially when I told him that at present there is only one place in the vast country of China which provides for teaching of Sanskrit and that is Beijing which is to the north of the country. It is time it is started at Shenzen which is to the south of it. There are four students who are pursuing courses in Indian studies. They are too eager to switch over to Sanskrit. One of them is already in Varanasi studying Sanskrit.

China has intimate connection with Sanskrit. A Chinese linguist Prof. Zhu Quingzhi, presently Professor of Chinese and Buddhist Studies at Hong Kong has identified 3600 words of Sanskrit origin in use in Chinese.

(२)

श्री ने सप्तप्रदाम की शिखर मारा कणमनों के लिये जिन्ने -
लिखित जो उहा उक्चारों को विधान है -

१. मर्म उहाठ उक्चार मारा कलपुराण निवेदि नवधा
मार्ग के अन्तर्गत जा जाते हैं। केवल सप्तप्रदाम को छोड़
दिया जा ला है। शेष उहाठ है -

(१) शरीर पर शङ्ख, चक्र एवं हस्ति के अङ्क
उहायुधों को धारण करना

(२) उद्विष्ट लिलङ्ग धारण करना

(३) हरिचरणामृत पान करना

(४) मनों का एक करना
(५) हरिमनों की सेवा करना

(६) हरिसमर्पित नैवेद्य उहाद रूप में ग्रहण करना

(७) ललाट शी कुत रखना

(८) हरि को लालसी उर्विल करना तथा लालसी धारण
करना

रामानन्दी सप्तप्रदाम में उद्विष्ट, लालसी माला धारण
कर निमलि हृदय कमल पर भगवान् के दिव्य कर्म उहा
मासों का स्मरण करने वाले, भगवान् श्री राम की
कथा का श्रवण करने वाले तथा कथा कीर्तन करने वाले
जो वैष्णव चर और उक्चार सभी को भगवत्स्व रूप
समझते हुए स्तुतियों का सङ्ग करते हैं, स्वयं

धनुर्विद्यादि शङ्खचक्रादि भगवदायुधों से उहाडुल हो कर शङ्खचक्रादि
धनुर्विद्यादि तत्समुद्रा धारण करने वाले अङ्गवैष्णवों को
देखकर उहन्न होत हैं उनकी पूजा करते हैं और सगर्वच्छरण-
गति से उहाते जीवन को धन्यहुहा समझते हैं वे श्री वैष्णव हैं।

श्री रामस्तुतिः -

यं वेदाः स्मृतयः पुराणानि च याः कथयन्ति सांहिता

वेदव्याख्यानदेवमुनयो यं सङ्गिरन्ते उनिशम्।

योऽभूत्स्वविशेषवज्जगदिदं भूत्वा स्वयं संस्थितः

तं विश्वेशहरिं विशेषरहितं श्रीराममद्रं नमः॥

Studies has plans to train sixty scholars of Sanskrit for which the Chinese Ministry of Education has promised all help.

Teaching of Sanskrit right up to the Ph.D. course is provided at present in China only at one place: the University of Peking in Beijing. Research on it, however, is carried on in another institution in the same city as well. And that is the Chinese Academy Social Sciences which has in it a Department of Foreign Languages. The Department has the following Sanskrit and Pali teachers :

1. Prof. Huang Baosheng
2. Prof. Zhao Guo Hua
3. Prof. Duan Quing
4. Prof. Ge Weijun
5. Prof. Li Nan
6. Prof. Jin Ke mu

A father figure in the field of Sanskrit in China was Prof. Ji Xianlin who had translated the entire Valmiki-Ramayana in Chinese. He died at Beijing in 2009 at the ripe old age of 98. He had not been keeping well in his later years. A room for him was reserved in a hospital with all his medical expenses borne by the State.

It is not only the Ramayana but also the Mahabharata that has also been translated in Chinese. The idea of translating it was first mooted by the Chinese scholar Guo Liang Yun but before it could make any significant headway he suffered heart attack and could confine himself only to translating the first few chapters of the great work and one of its shorter sections, the Karnaparvan.

The thread was then picked up by another scholar Jin Ke mu, a Chinese poet of repute, who translated the Adiparvan to serve as a model. He did not touch other Parvans. He, however, retold in Chinese all the episodes of the great work. The mantle of translating the entire work then fell on his industrious student Huang Baosheng who took it up as a challenge. He translated six volumes of it consisting of twelve Parvans and enlisted the services of other Sanskrit scholars like Ge Weijin and Li Nan to translate the other Parvans. The entire work was completed under his leadership and supervision. To be true to form the translators made extensive use of the commentaries to be able to catch the true import of the original.

The translation of the twenty four thousand stanzas of the Valmiki-Ramayana and the hundred thousand ones of the Mahabharata is a standing testimony to the total devotion and dedication of the Chinese Sanskritists to the pursuit of Sanskrit learning.

The dedication is not the hallmark of the older generation of the Chinese Sanskritists only, it is very much evident even in the new generation of them as well. Yu Huajing (who sports an Indian name of Mayuri to be in tune with the subject of her study— interestingly, every one of the research scholars has an Indian name which he/she is proud to flaunt—there is a sort of a craze to adopt an Indian name, the craze noticeable

(३)

दयायैदाजानुवाहं धृताशरणमुषं बह्वमदमास्तनस्यं
पीतं वासो वस्त्रं भवतु मम शरीरस्य धिनेनं प्रसन्नम्
वामाङ्गारुहलीला मुखकमलमिलललोचनं नीरदामं
नारायणारदीप्तं दधतु मुरुजटामण्डलं रामचन्द्रम् ॥

SANSKRIT STUDIES IN CHINA

It was in May, 2011 that I visited China at the invitation of the Chinese People's Association for Friendship with Foreign Countries (CPAFFC) to attend a Conference in Commemoration of the 150th Birth Anniversary of Rabindranath Tagore. I utilized this occasion to visit the Department of South Asian Studies of the Peking University to meet its Sanskrit teachers. In the course of the conversation with the Head of the Sanskrit and Pali Section of the said Department Prof. Duan Quing that she proposed that I spare a couple of weeks to be with her Section, that being the first time any Sanskrit scholar from India could be in Beijing to which I readily agreed. I stayed in Beijing for eighteen days and except for the week-ends engaged myself in teaching for all the days. The Class consisted of all the teachers in the Sanskrit and Pali Section of the Department of South Asian Studies, all the research scholars and the Post-Graduate students and would continue for two hours and occasionally for three hours at a stretch. I used the blackboard extensively to explain the formations and the meanings of the words in the texts that I was called upon to teach.

The Department of South Asian Studies has the following Sanskrit and Pali teachers :

1. Prof. Duan Quing
2. Prof. WangBangwei
3. Dr. Gao Wung
4. Dr. Ye Shaoyung
5. Dr. Saerji

There were four students who had applied for enrolment to Ph.D. course. As per the University procedure they had to make a presentation about the topics on which they had proposed to work. They could be enrolled only if the teachers felt satisfied with their presentation. The date of their presentation falling during the period of my stay at the Peking University, the Head of the Pali and Sanskrit Section of the Department of South Asian Studies invited me also to be present at the presentation to be available to offer suggestions, if any, for the improvement of the plan of work. The following are the students who had applied for enrolment to the Ph.D. course and the topics on which they proposed to work :

1. Yu Huajing
Topic : Study on the Kumarasambhava of Kalidasa
2. Zhang Yuan
Topic : Historical and Literary Studies on Harsavardhana
3. Zhang Xueshan
Topic : Indian Grammatical Tradition: A Comparative Study of Katantra and Panini
4. Li Chan
Topic : A Comparative Study of the Surangasamadhi and the Meṃghasandesha

Apart from reseach scholars there are twenty students who are pursuing Post-Graduate studies in Sanskrit. The Sanskrit and Pali Section of the Department of South Asian

benefactor (Digitized by Sarayu Trust Foundation and eGangotri, Funding IKS/MoE
at the proper time and to a proper recipient (i.e. the sages) consider,
a gift of the best sort.

हरिहान् मर नो लेख मा कुरुद्वे श्वरे धनम् ।

आदि लक्ष्मणाय च पण्यं मीरु जायते निमोष्य वैः ॥

Enrich the poor, O son of Kunti, bestow not the wealth on the rich;
medicine is wholesome to him who is diseased; what need of medicine
for one who is healthy? हिलोपदेशः, १.१३

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दाताय नमो यद्दानं दीयते ऽनुवच्यारिणे।

देशे पात्रे च पात्रे च दातुं दानं सान्निध्यं विदुः॥ हितोपदेश, 1.16

A gift which is given for the sake of charity, to one who is not a benefactor (or who cannot make a return of it) and in the proper place, at the proper time and to a proper recipient (i.e. the sages) consider, a gift of the best sort.

दरिद्रान् भर नो न लेख मा कुप्यच्छ्रेयसरे च नमः।

यदि तस्मै च पथं नीरुजाम् निसौख्यं वै॥

Enrich the poor, O son of Kunti, bestow not the wealth on the rich; medicine is wholesome to him who is diseased; what need of medicine for one who is healthy? हितोपदेश, 1.15

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CAS Promotion to the post of PROFESSOR

DATE OF INTERVIEW: 08.03.2013

SUBJECT: SAHITYA 13/13/10210

Sl. No.	Name of the Candidate	Contribution to Research (50%)	Assessment of Domain Knowledge and Teaching Skills (30%)	Interview performance (20%)	Total	Remarks
1	Dr. S. Radha	2	3	4	5	6
2	Dr. Vijay Pal Shastri		nilakantha paridhailo come			
3	Dr. Ramkumar Sharma - DR					
4	Dr. Suryamani Rath - DR					
5	Dr. Ramakant Pandey - DR					
6	Dr. Janardhan Prasad Pandey					
7	Dr. Sachidanand Tiwari (X)					
8	Dr. Vishambarnath Giri					

- (1) इते च प्रलियेन न्यसेष धर्मः समाप्तः, सुन्दर 1. 106
- (2) अत्रिनेदो यिल पूजा इः प्राप्ते इमि विज्ञानता सुन्दर 1. 112
- (3) यदेव देवता न च वारि वने रेन्द अथा तव ।
धृति इति मरेदीदृष्टं स धर्मो न सीदति ॥ सुन्दर 1. 190
- (4) अत्रिनेदो न लासनेन राक्षसेन मितामने, सुन्दर 2. 27
- (5) भूतारचा यी विनश्यन्ति देशकाला विरोधेन, सुन्दर 2. 37
- (6) अमये लोभे तिष्ठन्ति सन्तवन्तो महोदलाः, सुन्दर 2. 44
- (7) परादारा वरोदस्य प्रसूतस्त्विति रोक्षताम् ।
इदं खलु महात्म्यं, धर्मलोभे चरेत्यति ॥ सुन्दर 11. 38.
(यद्वाप्य हनुमत् उच्यते)
- (8) मामो हि देवुः सर्वकामिन्द्रियाणां उत्तम ।
शुभाशुभान्न वदन्त्ये तच्च मे सुखवस्थितम् ॥ सुन्दर 11. 42
- (9) अत्रिनेदो श्रियो मूलममिनेदः कं सुखम्, सुन्दर 12. 10.
- (10) विनाशो बहवो दाया जी नन् प्राप्नोति भद्रम् सुन्दर 13. 45
- (11) कालो हि दुर्लभ इमे सुन्दर, 16. 3.
- (12) मर्त्ता नमि परं नाशो रोमं भूषणादपि, सुन्दर 16. 6.
- (13) न मानुषी राक्षसेभ्यो भाषा भविष्यतीति, सुन्दर 24. 8.
- (14) सर्वत्राणि हृतां भुङ्क्ते नाना कोट्यलये, सुन्दर 24. 21.
- (15) लोकाद्वेदो लोके उक्तं पाठितैः सुमुदाहृतम् ।
अत्रालो दुर्लभो मुक्तुः स्विका वा कुरु कुरु वा ॥ सुन्दर 25. 12
- (16) न प्राप्यं मत्परित्यक्तु मात्मचन्द्रे जीवितम् । सुन्दर 26. 22
- (17) धन्याः खलु महोत्तमो मुनयः सत्य संसाराः ।
जिहासाया महामाया येषां नृणां क्रिया क्रिये ॥ सुन्दर 26. 45
- (18) सत्यं कलेः इव दतीति लोके नाकाला मृत्पुमिवीति सत्यं, सुन्दर 28. 3.
- (19) यलयायी बत गायेये लौकिकी प्रतिसरिते ।
एते जीवन्तमानन्दा नरं कथं शलाहति ॥ सुन्दर 34. 6.

[illegible]

- Also 2) Description of the system given in the text, 16-17.

How can one answer all our Practical Social

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System 31.6

A. Raiden, A. Dainty and R. Neale

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Construction Industry

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 छाया- निरंकुश गतिः स्वयमात्मनस्तु ह्यनमिलः शतश एव निजप्रसङ्गम् ।
 दुःखं सुखेन पृथगेव मनन्तु दुःखं पीडनं वेद विधुरा तु सुखस्य वृत्तिः ॥

अष्टमतरङ्ग - 1913
 राजतरङ्गिणी.

Shadow is itself unrestrained in its path while
 sunshine, as an incident of its very nature is
 pursued a hundredfold by nuance. Thus is
 sorrow from happiness a thing apart; the scope of
 happiness however is, hampered by the aches
 and hurts of endless sorrows.

R. S. Paudyal's
 Eng. Translation

हिन्दी उच्चार संस्करण, वाराणसी ले
 हिन्दी अनुवाद उभाशित
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